

Poſſor. Good Reader, if the Printer miſtake my bad hand
for marginall quotations, which onely for the auſ-
ding of offence I haue annexed, because I would not bee thought
(as ſome haue ſpoken) phantomaticall in ſleighting Antiquitie and
good Authors: I pray thee ſhow me the like fauour which thou
diſt upon the like occation in another Sermon: and as for pettiſſe
ſize in the Scribſ, cover them with the mantle of loue. Vale.

FINIS.

Samuel Fung-
tall, in the
margin.

FOLGER LIBRARY

23 24 25 26 27 28 29 30

Poſſor. Good Reader, if the Printer miſtake my bad hand
for marginall quotations, which onely for the auſ-
ding of offence I haue annexed, because I would not bee thought
(as ſome haue ſpoken) phantomaticall in ſleighting Antiquitie and
good Authors: I pray thee ſhow me the like fauour which thou
diſt upon the like occation in another Sermon: and as for pettiſſe
ſize in the Scribſ, cover them with the mantle of loue. Vale.

FINIS.

*Somers Fune-
rall, in the
margent.*

FOLGER LIBRARY

23 24 25 26 27 28 29 30

GODS
GOODNES
AND
MERCIE.

LAID OPEN IN A SER-
mon, Preached at PAULS-CROSSE
on the last of June. 1622.

By M.R O B E R T H A R R I S, Pastor of the Church
of God at Hanwell in Oxford-shire.

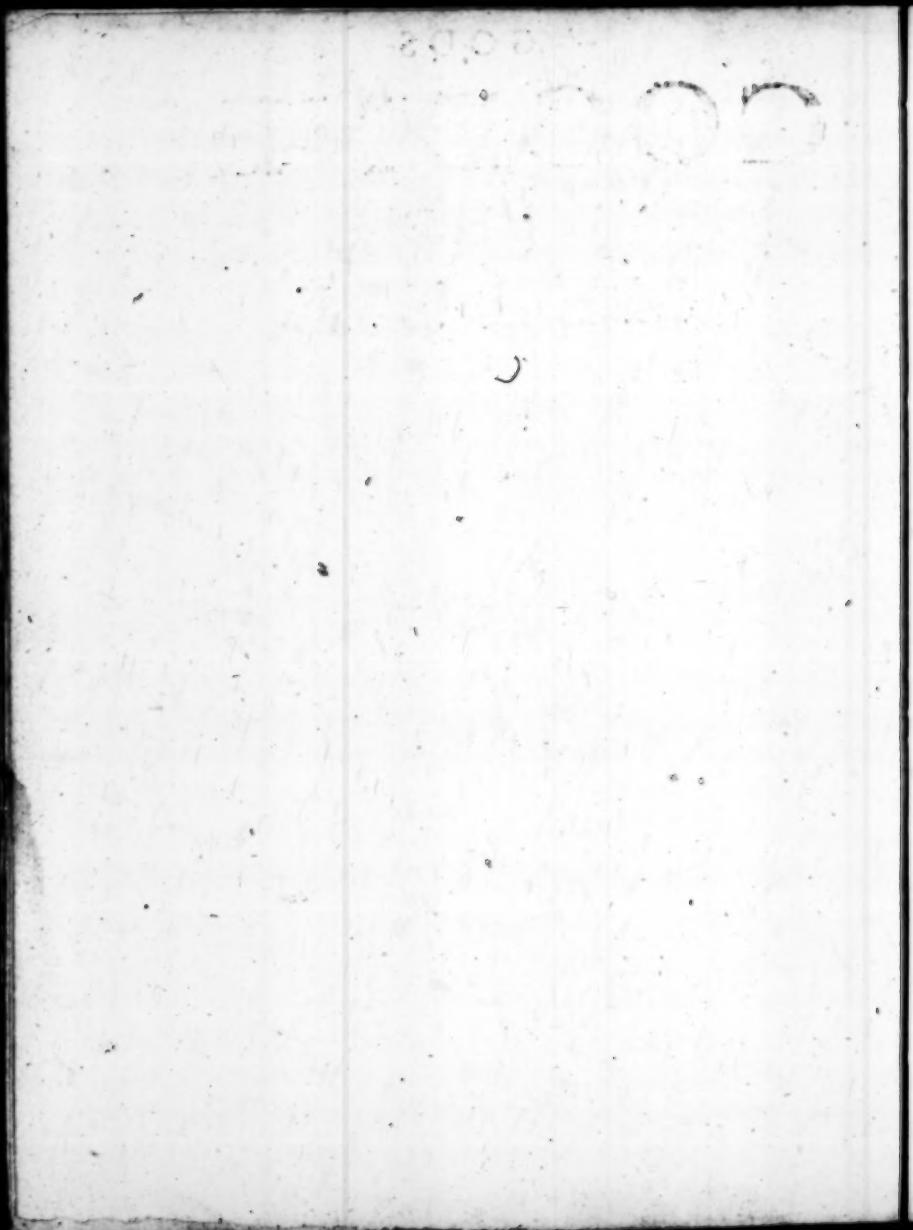
The third Edition, corrected, amended, and much
enlarged by the same Author.

G A L . 6. 10.

*As wee have therefore opportunity, let us doe good to all
men; especially to them that are of the household of Faith.*

L O N D O N ,

Printed by H. L. for John Bartlet, and are to be sold at
the golden Cup in the Gold-smiths Rowe in
Cheap-side. 1626.





TO
THE R I G H T
W O R S H I P F U L L,
Sir BAPTIST HICKS, Justice
of Peace in Middlesex,
Grace and Peace.

R I G H T W O R S H I P F U L L;



Should much forget
my selfe, if (whilst I
preffe others to Good-
nesse and Mercy) I should
forget yours to my
native Country ; there Camden in
Glouc:shire.
you have done good,

(to the house of God) not onely in out-
ward buildings and ornaments, but in set-
ting a Preacher, where before was none, M.Lilly.

A 2 and

and such a one as cannot easily bee equalled
in eminity of gifts : There also, you have
exercised (*Mercy*) in building such an *Alms-*
house, as that I know not what may bee ad-
ded thereto , unlesse hereafter, you shall see
cause to set over the blind, and lame, & deafe
(who are lesse able to repayre to, and pro-
fit by the publique Ministry) a more pri-
vate Teacher & Catechist. Sir, I thanke God,
I could never yet the Art of flattery, neyther
will your wisedome (if I know you) brook
the trade. It sufficeth, that I have in a line or
two recommended to others practice your
example ; and conveyed to posteritie my
thankfulness, with your bountie. If God
make me able, I shall (haply) doe it hereaf-
ter in a better manner ; In the meane , I be-
seech you to accept my present thanks, wrapt
up in a dead Letter and sicke Epistle, and
still continuo to love his Countrey, who still
rests

Bennell in Oxon. shire,
July 9. 1622.

YOR WORSHIPS in all

thankfulness and affe^c,

ROBERT HARRIS



To the Christian Reader.

ENTLE READER,

Understand that I was there summoned to the Crosse, when I was not in case either to Studie or to speake; the former straight (when I could not bee excused) forced me to a familiar and easie Text, the latter to a brief & short kind of speech, which carried with it an appearance of that which I ever shund, Affectation and Obscurity. It may be, thine Eie will conceive me better than thine Eare, & therfore I yeeld to importunity, and present my selfe to thy view, entreating two things of thee, 1. Charity, 2. Conscience; Charity towards the Printer, in case some faults (in my absence) escape him; towards me, in case so frequent quotations offend thee: my now practice agrees with my ancient Judgement; at home, my people neyther understand nor desire tongues, and humane Authorities: & therefore I am sparing: on the other side, when I fall upon an Auditory that conceives and receives both, I use both, as I see my advantage. All is thine if thou canst be content, & wilt add Consci-

ence (the second thing) to Charitie. It grieves my
soule to see the guise of many bearers; they desire
novelties: when they have heard, they judge the
man and his method, and then sit downe, seldom
practizing what is Preached. Reader, be not such
an bearer, lest thou cosent thy selfe, Iam. 1.22. thou
here seest, that if thou be of God, and Gods good-
nesse and speciall mercy shall be thine, thou must
be good, and do good, be mercifull and shew mercy,
the times require this, the Lord expects this, our
unthankfulnes and unfruitfulness hath welmost
undone us. If we, who have more peace in the State,
more Preaching in the Church, than any other
knowne Nation under heaven, be not more fruit-
full and abundant in goodnes, than other people,
our light will be turnd into darknes, our Sun into
bloud: what shall I say? or to whom shall I turn my
elf? We call till we are boarse, we speak till we spit
wrth our lungs, yet will not the Sons of Men heare
us, they will not heare, I say with teares they will
not heare, we can do no good: O Lord perswade Ia-
phet, for we cannot, & be mercifull to this barren
Country: Reader, I leave thee, adding to the
Martyrs, Pray, pray, pray, Worke, worke, worke.

Fox his
Martyrol.
&c.

Thine in the Lord,

ROB. HARRIS.

In this *Psalme*, we have

1. A dutie, *Thankfulness*, described from its common nature,
Confession.

2 Arguments,
from the ob-
ject of our
praises, God,
considered

1. In himselfe.

1. In his simple being, *Iehovah*, verf. 1.

2. In his second
being, viz. his
properties,
reduced to

1. Simply good.

1. Graci-
ousness.

2. Respectively.
mercifull.

2. In his works
delivered.

1. In generall, they are all wonderfull, verf. 4.

3. Inspe-
ciall.

1. Such as con-
cerne the
whole world.

Creation in the
parts thereof
verf. 5. 6. 7.

Preservation and
government.
verf 8. 9.

2. Such as con-
cerne the
Church.

verf. 10—23.

3. In her first Plantation
Primitiv. verf.
settled e- 23. 24.
state, her Positiv.
blessings. Earthly. v. 25.
Spirituall. verf.
26.

humane esse ratione et ratio
et ratio esse ratione et ratio

et ratio quaeque est ratio

ratio est ratio



GODS GOODNES AND MERCIE:

Laid open in a Sermon at Pauls-
Crosse, on the last of June. 1622.

PSAL. 136. V E R . I .

Praise yee the Lord, because He is good: for his
Mercie enureth for ever, &c.

His Psalme cleeres it selfe, and therefore a Title needeth not, it answers all occasions, and therefore the Arguments are generall; it was sung by course, and therefore the burthen is still the same. In it we have a Duty pres-
in old drys.
gbs.
sed, and Arguments pressing: the Duty is thankful-
ness, delivered from its common nature, *Confession*: (our praises are but acknowledgements of Gods excellencies.) The Arguments are drawne from the Object of our praises; GOD, considered first in him-
selfe

self; Secondly, in his Works: in himselfe considered, He is apprehended by a first & second Act of our understanding; First, in his most simple being (confesse to *Iehovah*.) Secondly, in his second being, (to speak as we conceive things) in his properties.

These mentioned here and else-where, as *Exodus* 34.&c. are, first, *Gratioufnessse*; Secondly, *Greatnesse*. for the first, he is first simply (*Good*) and then in a respect (*Mercifull*). for the second, His is Power, Hce is (*Gods of gods*) Gods in the plurall, because all powers are His, (*God of gods*) in an Hebrew superlative, because he is farre above all Gods, whether so reputed or deputed; that great, that strong God, as *Moses* expoundsthe phrase, *Deut. 10.7.*

Psal. 97.9.

Vers. 1.

see the Table
prefixed.

D. II.

T. d. u. n. o. g. i.
u. v. a. A. r. b.
R. b. e. l. 1. c. 6. &
i. n. d. e.

Next, Kingdome is His: He is (*Lords of lords*) in the same sense, that is, the Monarch and Emperour of Princes and States; now if Power be His, and Kingdome His, Glory is his also, therefore ⁱⁿ confess it, saith the *Psalmyt*: This is the first Argument from Gods blessed selfe; the second, from his Workes, we leave for haste, &c.

Of the Action (*Confesse*), the Object (*Iehovah*) some-thing at home. *Goodnesse* and *Mercie* offer themselves next; and first, *Goodnesse*, as the more generall, and the ground of *Mercie*.

God is good. This point is plaine; a principle not needing proofe; there be (faith-Nature in the Philosopher) some confessed goods; of these, God is the chiefe, nay all these in one, like an absolute Pearle, that containes all beauties in it selfe, no *Marcion* will denie goodnesse, where he yeelds a God-head, we have

have therefore ſaid enough for Prooſe, when wee have once ſaid what goodneſſe is, and how it is affirmed of God.

For the firſt, *Goodneſſe* is the perfection of things, for which they are desirable; perfection imports free-dome from all defects, & fulnaſſe of all excellencies, and is chiefly ſene in the being, working, end of things; that which hath the nobleſt being, and therefore end, and therefore operations, is ever best and moſt deſireable: Desire is the reaching of the Soule, after that that liketh us, because it is like us: Now the All ſufficient God is his owne being, his owne end, his owne *Act, or rule in Action*, yea hee is the Author <sup>His eſſe is bie
agere.</sup> of all good, the end and deſire of all things (in natu- <sup>Bonum omnis
boni. Aug. de
Trinit. I. 8.</sup>ral respects) and therefore the perfection of all, and ſo all perfection and goodneſſe.

For the ſecond, God is, firſt *effentially good, good without goodneſſe*, (ſaiſt *Auſtin*). Creatures be good, ^{Yet formally} but not goodneſſe; their nature is good, but good- <sup>God by his ef-
ſence rather</sup> neſſe is not their nature; but the nature and ſubſtance <sup>than his good-
neſſe.</sup> of God (ſaiſt the Christian Philosopher) is good- neſſe, nature and goodneſſe differ not in him, but onely in a reſpect.

Secondly, *caſually good*; nor as the forme of parti- ^{v. Aquin. quæſit.}cular goods, but as the Worker of all, the measure of ^{de bono.} all, the end, that terminates and perfects all.

Thirdly, (which followes upon the former) *emi- nently good*: firſt, in Order, Nature, Worth; and laſtly, Originally, and Abſolutely the *only good*. ^{Mat. 19. 17.}

This Doctrine calls more for praclife than prooſe, because as in nature, ſo here, the sweetest things are moſt abuſed, & being abuſed, prove moſt dangerous.

Vſe 1.

God is good, let us put it to good vſe; first, for *Humbling*, ſee what we were once, good : for of goodnes, can come nothing but goodnes ; ſecondly, What we are now by nature, bad ; for first, we are funke as farre from God as hell is from heaven, He is *holy*, we profane, He *wife*, we foolish, He *true*, we *false*, He *good*, wee naught. Secondly, from this disproportion growes hatred of Gods holinesſe, in his Word, worſhip, people, preſence, every way. Thirdly, from this *hatred* ſprings love to his enemies, the World, Fleſh, Satan. Fourthly, from this love, a liſtning to what fleſh ſhall propound, and Satan ſuggest, and thence a capacicie and poſſibility of being monſtrous in life, and blaſphemous to the death.

Oh! what a piece of ground is mans heart now become, wherein no ſpiritualnes thrives, unleſſe Power it ſelfe plant it : wherein, *Pride, Murther, whoredome, Sodomie, Blaſphemie, Atheiſme*, either doth or foone may ſeede : This cursed nature, this renders us as odious, as goodneſſe doth amiable ; and this muſt be ſene, if ever we will be ſaved. Now the glaſſe that detects badnes is Gods goodneſſe: by his nature and workes we ſee ours, as by the Sunne wee ſee moṭes, and filth by light ; But God is a light too ſtrong for our ſenſe. True, therefore we muſt with him (in the ſtory) looke for the Sunne in the West, not in the East : behold the Lord, as he is reflected & refracted, first in the glaſſe of his creatures, and his Workes. Secondly, in the face of his deareſt Sonne, ſo we ſhall ſee (at one view) vnspeakable beautie, and deformitie ; that in God, this in us : ſo way and overture will be made for that first, ſecond, and third of Christianitie,

All good ha-
tred comes
from good
love, but bad
hatred produ-
ceth bad love.

*Siratus apud
Aſtin. lib. 18.*

stianitie, true humilitie : so Gods goodnesse will bee *Aug. Epiph.*
admitted ; mans wickednesse abhorred, all the er-
rors of the times, and incongruities of action will
be soone resolved into their first principle, estrange-
ment from, and distrust in this goodnessse of God.

Secondly, see what we should be, good ; goodnesse
is ever admirable, and therefore (faith the Philo-
sopher) imitable. Now the *119. Psal. vers. 68.* tells
us, that God is good, and doth good, and he is our
Copy and rule.

First therefore wee must be good, and then doe
good. first the sap must be good, and then the fruit ;
for as things bee, so they worke ; the infusion of the
sap (the first act of our conversion) is Gods act, our
will prevents it not, but followes it. The second act
(of fructifying) is ours, under God : for when God
hath tuned and doth touch us, wee doe move ; and
whilest the spirit imbreathes us, we turne about like
the Mill : in neither wee must bee wanting to our
selves, but concurre in this as agents, in that as pa-
tients, and as our libertie (in externall acts) is still
some, so must our endeavours be answerable. First,
wee must have the patience to heare (whatsoever
wanton wits may talke of the wills, vitinitie or o-
ther exemptions of the higher faculties) that in our *Rom. 7.*
flesh dwels no spirituall goodnesse, all our goodnesse
dwels out of our selves in Christ.

Secondly, that it is Gods owne hand, that flends
us from the first, and sets us in the second *Adam.*
And thirdly, that he doth this by his owne meanes,
& therefore we must tender our selves to his meanes,
waiting till hee (who speakes in working, and

workes in speaking) shall please to speake life into the Soule, by the eare.

Esa.55.3.

2

Thus are wee made trees : being such, we must (in the second place) beare : and here lyes our businesse, our errand hither, is not to please or preach man, but to call for fruite. *Mat. 21.34.* you are trees in Gods vineyard, well planted, fenced, husbanded, what is your fruite ? your Land is good, your Law is good, your Citie good, your Sermons good, what be you ? Is your fruite none ? Heare our blessed Saviour, every Tree, i. Every Man, every House, every Citie, every Nation, that bears not fruite, is for the fire : Is your fruit bad ? Heare againe, A good Tree cannot bring forth bad fruite, and the ground that brings forth briars after showers must be burnt. *Heb. 6.8.* You have received the raine of Heaven, and must be as the raine and dewe from Heaven, *Mic. 5.7.* else the curse is neere. Is your goodnessse onely Morall ? heare your Saviour, *Every branch that bears not fruite in mee, he takes away, John 15.2.* Your workes must be the workes of God, wrought from God, for God, in God, according to God, else they are but shining sinnes. Is your goodnessse spirituall ? heare againe, Unless a man abide in me, he is cast out, cast into the fire and burnt, *John 15.6.* Behold, if another should cry fire, fire, fire, thus in your streetes, you would be all awakened ; our blessed Saviour cries, fire if your fruite be none, fire if bad, fire if not spirituall, fire if not lasting. O be affraid of this consuming fire, and as you heare the words, so doe the workes of God. Religion, (wee must know) is not a name, goodnessse a word, it is active like fire, com-

1.2.

3.4.

mu.

municative like light : as the life of things stands in goodness, so the life of goodness in action. The chiefest goods are most active, the best good a meere Act, and the more good wee doe, the more god like and excellent we be; what is the excellency of meats? goodness, what of wines? goodness; what of grounds? goodness; what of all? goodness : what is mans comfort in life? what in death? what after? what ever? goodness; This is the man, the whole man, no crown to this in life, no comfort to this in the day of accounts. Well done good servant, enter into thy masters joy. Glory, and honour, and peace, is to every worker of goodness, whether Jew or Gentile, bond or free, rich or poore, wise or simple, weake or strong; if a worker of righteousness, hee is accepted, assited, rewarded, therefore worke.

Eccles. i. 13.

Rom. 1.

Now as you must be pressed to, and rich in every good worke, (for goodness containes all parts owing to God or man, our selues or others, friends or foes,) So chiefly in the best, for kiade or use, that is, good spirituall and common; for the first, as spirituall gifts, so acts are more desirable. Man never lives till the life of God live in him, and all that hee doth bee eyther a spirituall act, or (at least) spiritually acted; holinesse must bee written (*Zacbarie tells us*) upon our bridles, when we warre; upon ours' cups, when we drinke: In short, the kingdoime of God, must first be sought and set up in us and ours; and what wee may, advanced among others, in the meanes of it and maintenance for it. And here the rich may joyne in one, both these goods spirituall and common. Some Churches (you see) want men, some men:

Zach. 14.

Obadiah ver. 7.
men Churches and meanes : I blush, I bleed to spea
it, able men are ready to hyre out themselves for
bread, and excellent wits hang the head for want of
watering, gasping like fishes out of the water , being
out of all, both meanes and hopes ; if there be any
true blood yet running in your veines , you that can
feed Birds and Dogs, starve not Grace and Lea-
ning. Children might be Schollars, Schollars Prea-
chers, Preachers Saviours, and that of thousands, did
not dogs eat the Childrens bread.

2. Secondly , you must ay me at the common good ,
for that is still the greatest good ; and heere two
rules , first, if you will be for the publicke, you must
be good in private : beare your owne fruit, worke
in your owne hives, man your owne oares, and
make good your owne standing. Happy is that
body, wherein the eye sees , the eare heares, the li-
ver languishes, &c. Happy that house, wherein the
Master rules , the man runs , the head leades, and
the body followes ; Happy that State, wherein the
Cobler meddles with his last, the Tradesman with
his shop, the Student with his booke , the Counse-
ller with State, the Prince with the Scepter, and each
Creature lives in his owne Element ; but woe bee
to the Heathens Army, when all will be Captaines,
and none Souldiers, woe to that body that will bee
all head ; members misplaced are neither for vse nor
ease.

2. Secondly, we must shooe at the common white ,
that is , though you bee private in your standings,
yet you must be publicke in your affections, and in-
tendements.

For

For the first; I meane affections, as King *Richard* bestowed himselfe diversly at his death, so must we in life; *Bohemia* claimes a part in our love, the *Palatinate* a part, the *Churches* abroad, our *Brethren* at home a part: at home, in selling we must be buyers, in lending borrowers, in visiting patients, in comforting mourners; abroad, we must in our owne peace consider their warres, feele them panting, see them bleeding, heare them scriching; *O husband, O wife, O my childe, my childe, O mother, mother, mother, my father is staine, my brother is torne, my legge is off, my guts be out, halfe dead, halfe alive, worse than eyther, because neyther.* O that we had hearts to bleed over them, and to pray for the peace of *Ierusalem*.

For the second, our thoughts must all meeet in the common-good, like so many lines in a Center, stremes in the Sea; Christ *Iesus pleased not himselfe,* saith S. *Paul;* *He dyed for us,* saith S. *John,* therefore we must for our brethren; one member will dye for all, one Heathen for many; if we must dye for the common good, must wee not live to it? If all must, must not the more publique persons? Yes you *Lawyers* (to instance) must be common blessings, and not seeke your owne, you must (with *Papinian*) reject bad causes, and ripen good; there goes but a paire of Sheares betweene a protracting Lawyer, and cheating Mountebanke, that sets his Client backward and forward like a man at Chesse, and proves a butcher to the silly sheepe, which ranne to him from the Dровер.

You Land-lords must be common too, if with that Duke you will trust your Tenants with your throat,

2. To some in particular, as
1. Lawyers.

2. Land-lords.
V. Grim. Epist.
ad Synopsiu.
Hoffmannus.

you must not hurt theirs, you are heads of Townes, the head should care for the least toe: enclosure, if it wound not the heart, yet treads it heavie on the toes of a State; force not men by racking rents, by overlaying Commons, and picking quarrels to undoe themselves, betray not Townes, as *Rome* did *Carthage* with a distinction, We will save the Citie, but destroy the Towne: a poore man in his house is like a Snaile in his shell, crush that, and you kill him: say therefore with thy selfe, My Tenant is a man, not a beast, were he a beast, yet a righteous man is mercifull to his beast; a breeding Bird must not have her nest destroyed, a yongue Kid must not bee sod in his mothers milk, what will become of me and mine, if I destroy the nest of breeding Christians, and having chopt them to the pot, seethe old and yongue in one anothers bloud?

Mich. 3.3.

3.
Patrons.

Zach 5.4.

*A free Patron
at first, a kind
Patron to the
last unto his
owne teacher,
is Rara avis in
territor. &c.*

You *Patrons* must be for the common-good also, preferre many soules to one tenth; when you be to chuse a Shepheard, let the question be that of theirs in the Gospell, *who is worthy?* and the decision, *Detur digniori*; when you present, present not a *Prometheus* sacrifice, skinne and bone without flesh; when you have presented, feare *Zacharies* curse against perjurie and sacriledge, if perjurie dwell in the Parsonage, and robbery in the Mannor, the curse of GOD will pull downe both. Lastly, when you have a Prophet, bee you *Patrons*? studie his peace, as he doth yours: what Law it may be, after vowes to enquire, I doe not know, sure I am, *Salomon* saith, it is destruction, destruction of some estates, of many soules; whilst the Nurse wants bread, the Children want milke,

milke, so both cry and both are heard, and woe be to him that hath a cry of Soules against him.

Nobles, I know not whether they frequent this place or not, if so, I would entreat them to remember, what the Story saith of some men, that they are Medicinable from top to toe, and such should they be. First, they should heale themselves, because their actions are all exemplary; then their families, by establishing *Nebuchadnezzars* order, that no man speake (much lesse doe) any thing amisse against the God of heaven; thirdly, the oppressed and wounded; they should rescue the poore, as did noble *Iob*, plead for them, ride for them, speake to Majestie it selfe for them, where poverty hath not accessse. So shall they enoble themselves, and prevent the curse of former Ages.

Wee close this Use with *Magistrates and Justices* 5.
(*Itinerant*, or others;) *S.Paul* telz them their errand; *Justice and Judgement*. it is the common good, and chalkes out their way; *Rom. 13* they must be Terrors and Comforts. *Eis tu auctor*

First, terrors to the evill, else evill doers will be a terror to them, for sinne is impudent & incroaching, as experience hath taught us: *Bribery* will be sometimes bolder than *Innocencie*; *Falshood* than *Truth*; a man that doth more than deliberate of *Rebellion* (*which yet a Tacitus could call Rebellion,*) hee will embrake himselfe in actions of State, embroyle Kingdomes, transferre, for his publique good, any Crownc, speake most basely of annoyncted Princes, and yet such a man as this will be neere hand, heard as lowd from the Barre, as Justice from the Bench; a *Gentleman-swearer, drunkard, whore-master, flabber*,

C 2 will

Nobles.

plin.l.28.c.34

Dan.3:29.

*Filius herorum
noxa.*

5.

*Justice and
Judgement.*

Eis tu auctor

1.

Lb.24.Histor.

*V.Caser.l.2.de
postf. Rom.*

Pont.c.19.

V.Becan.O.

alios, &c.

will ſoone outſtare a Iuſtice, an Alderman; and a Noble-mans-mans-man will fo amaze Iuſtice (iſ ſhe take not the more heart) that ſhee is left ſpeechleſſe a long time after. *O Job, Phineas, Nehemiah, &c.* whatſ become of your ſpirit? You would drive ſinne and finners into their holes; now they dare the light, and ſtare Iuſtice in the face, as iſ they would out-face her: arife (yee living Images of God) cloth your ſelves with zeale as with a cloake, put on Iuſtice as a garment, understand, that there iſ a King in *Yſraell*, a God in heaven; and make ſinne understand, that you have zeale in your hearts, and a ſword in your hands.

2.

Secondly, you muſt be incouragers of goodneſſe; goodneſſe (I ſay) both ſpirituall and morall, religion, and righteousneſſe; for Religion, where iſ zeale comely, iſ not there? when, iſ not now, when false zeale blazeth, and true cooles? View a zealous Papift (in that name and respect, better than a neere Neuter) and he dares tell us to our heads, that our Religion iſ errour, our ſelves heretiques, our end deſtruſion; that one Heaven cannot hold us hereafter, one Church now, that living and dying *Lutherans*, wee ſhall be certainly damned; if we be not, he will be damned for us: Now, iſ our Faith stand upon better pillars than his, why ſhould not we be as reſolute and conſident as he? View againe the Atheiſt, and hee flyeth upon Religion, as a Bird upon the Candle; he diſgraces it, & will not you then grace it? He ſmites it, and will not you defend it? Yes, Religion caſts on your ſword to her ſuccour, chiefly when ſhee is oþpoſed in her Prophets, they are the men of ſorrowes; they

*Carn. Val. 10.
Basil. Parac.
Brif. Mot. 36.
Cofſer ref. ad
Ruf. Luc. Oſi-
ander, &c.*

they finde the *Historian* true, that we have lost the *Rerum vocabul.*
names (I may adde the nature) of things : *Darknesse* *la amissus,*
is called *light*, *Light* *darknes*; the *Shepheard* is hunted,
&c. Salust.
and the *Foxe* hunts him : Many a man cries out of
blasphemy against God and the King , and the blas-
phemie is but this, *Naboth* will not part with a peece
of his fleece; many a fearefull Bill is framed against a
Preacher, when the Enditement should runne thus :
Bonus vir, sed ideo malus, quia Christianus, at least *Chri-* *Terul. apol.*
fi nuncius. My *Fathers*, and reverend *Judges*, open *Gen.*
your mouthes in the cause of the afflicted; remem-
ber, that you owe your Hoods, Gownes, Lives, selves
to the Gospell ; did not our Ministry awe mens con-
sciences, nor you, nor the world would be one yeare
elder ; should you cease to countenance us in our
righteous causes, you should betray your right hand
with the left.

Now, as *Religion* brings the greatest good, and
therefore must be most respeted; so *Justice* the
next, and therefore must bee carefully administred.
And here we shall not neede to minde you of the
Oratours dust, or the *Heathens note*, How that ma-
ny more offend by seeking favour, than offending; it *Tac. l. 15.*
shall suffice to referre your wisedomes to two Scrip-
tures in *Job*; the first, is Chap. 15. versi. 34. and it's *Chap. 15. 34.*
this; *Fire shall consume the Tabernacles of Bribery*: if
Bribery (how ever disguised) get into the house,
whether by the master, or mistresse, or sonne, or ser-
vant, God will fire it out, or fire the house over it.
The second, is Chap. 13. versi. 10. *He will surely re-* *Chap. 13. 10.*
prove you, if you secretly accept persons. Carry it never
so smoothly, yet if under-hand you preferre a Laick

Job 13.

to a Church-man, a Lord to a Plough-man, a kinsman to a stranger, a Courtier to a Peasant, and take away the righteousnesse of the innocent, and justifie the wicked, God will certainlye reproove you, i.e. chide, smite, curse you for it, and so set it on as no man shall bee able to take it off; that God that will not suffer you to be partiall for the poore, for himselfe, will never brooke other warpings, and partialties: Oh, then looke upward and peruse your Oath, deale egally between party and party, plea and plea; and if you will needes heare any in private, heare the poore man speake, whose counsell dares not speake (sometimes) in publique; and if you will hasten any hence, hasten him who languisheth, whilst head and body stand a hundred myles asunder. And when you ride circuit, I beseech you remember, that you ride circuit, not post, take time to heare poore mens grievances your selves, lest in a Reference, you leave the Hare in the Hunts-mans-hands, and the Commissioner deputed, umpire the matter, as once they did at *Rome* betweene Neighbours; the ground is neither the Plaintifs nor Defendants, it is the Judges. To wind up all, nor you, nor we of the Ministry (to whom I had more to say if the place suited, and of whom more else-where) nor any present, have done the good wee should; let us say for the time past, *That we have been unprofitable servants;* and henceforward, resolve with the Church of old; *Not to talke, but to live.*

*The Adeates
C. Aricini, &c.*

*In concilio ad
clerū & vīciat.*

*Nos non eloqui-
mus magna sed
viximus.*

*P. Minut. in
Olivav.*

V/e 3.

The maine dispatcht, wee would speake the rest, if we could, with one breath. Is God good? Then love him; for, Goodnesse is the object of love:

now

now love is a desire of union, it unites us to God, by *Notes of love.*
 conforming and transforming us, so that then our
 love shall appeare to be true, when out of a desire to
 be made one with God, we conforme to his ordi-
 nances, and be transformed into his Image,

Againe, is God good? then let him be justified and
 every mouth stopped; we instance.

First, finnes are committed; Doe wee make God
 a cause of it? What, as much as man? What, more
 than man? What, more than Sathan? O blasphe-
 mie! O impudencie! Did it ever come into any of
 our hearts so to thinke? No, no, we yeeld that sinne
 cannot comport with a glorified estate, much lesse
 with glory it selfe: Wee hold, that God being
 goodness it selfe, and All-sufficiency, cannot be a
 cause, eyther Morall or Physicall, of that which is
 (formally) nothing but deficiency; and if our owne
 words may not be taken in our owne cause; let some
 consult Suarez, and their own & the purer Schooles; *V. Suar. Opus.*
 others their owne Arminius and Vorstius, and then
 tell us what wee say more than they, or they lesse *V. Arm. Thes.*
Vorst. Apol. *Pro Ecccl. Org.*
thod. than we (for substance) about the cause of sinne.

Secondly, the world (Christian) is embroyled,
 yet God is good; in this Confusion he seeth order,
 and in this double-faced world, the side to God-
 ward is beautifull, when that to us-ward is *desfor-* *Pet. Mosul.*
med. *of love.*

Thirdly, Disputes arise, touching Reprobation, *v. Armin.*
 which trench farre upon Gods rights; say still, he is *against Perki.*
 good, all that he decrees and does is of himselfe, *desperately of:*
 and for himselfe, and therefore best, because from, *ibid.*
 and for the best.

Lastly,

Lastly, Discontents arise; say still, God is good; the times are hard, yet He is good; men are naught, yet He is good; we have our wants, yet Hee is godd to us, and where can we mend our selues? Were we in *France*, in *Bohemia*, in *Polonia*, nay, were we not Christians but Heathens, not men but beasts, not beasts but ghosts in hell, 'twere dutie to say, God is good (for where power, justice, wisedome are, there goodnesse is) and if goodnesse must bee acknowledged there, must it not in *England*, the face of *Europe*: in *London*, the eye of *England*? Behold, the Creatures, refresht with Gods goodnesse, triumph; the Fields laugh; the Corne sings; the Birds chirp; the Beasts skip; yea, (saith the Heathen) wee love to heare them sing, not howle, not roare, not bellow; and shall we (in the midst of their rejoicing) whine and cry? Doubtlesse, what ever the times be, or our estates be, God is good; and goodnesse is excellent, and excellency challengeth honour, therefore doe the Lord right. *However it be* (saith the Prophet)

*Pſal.73.1.
Pſal.34.*

*God is good to Ifraell; Let the Ifraell of God taste it,
reliſh it, confeffe it, live in the strength of it,
dye in the ſenſe of it, and ever continue
in the feare of Gods goodneſſe:
as H o s e a ſpeakes,
Chap.3. Vlt.*

*Thus farre of that Goodneſſe now, whereof no An-
gell can ever ſpeake enough.*

GODS MERCIE.

Now followes the second ; *Mercie*, Where, first, the thing : secondly, the adjunct. For the first, though ⁽¹⁰⁾ bee somewhat generall, yet our Translation is justified by our Saviour, *Matth.9.13.* who renders it ~~(10)~~ Secondly, by our Prophet, who severes it from goodnessse ; This being a generall *Mercie*, That a particular *Goodnesse*, respecting misery and want.

For the second, tis everlasting ; everlastingnesse eternitas. (or eternitie) is a perfect possession, all at once, of an mal, simile, & endlesse life (saith Boeth.) Everlasting *Mercie* then semper habet, is perfect *Mercie*, which shuts out all the imperfections of time, beginning, end, succession, and such is quicquid habet, Gods *Mercie*. First, his *Essentiall Mercie* is everlastingnesse it selfe; for it is himselfe, and God hath not, but is, things ; He is beginning, end, being, and that which is of himselfe, and ever himselfe is eternitie it selfe : Secondly, his *Relative Mercy* (which respects us, and makes impression on us) is everlasting too, in a sense ; for the Creatures, ever since they had being in him, or existence in their naturall causes, did ever and ever well need Mercy, eyther preserving or conserving. Preventing or continuing Mercy in the first sense, is *Negatively endesse*, that is, uncapable of end, because unboundable for being : in the second sense, it is *Relatively endesse* ; it shall never actually

Dell. 2.

Reas.

1.
Mich. 7. 18.Esa. 54. 9. 10.
in pafum.

Efa. 58. 7.

Heb. 13. 1.
*Amar nos tam
quam aliquid.
fui. Aquinas.**V. Aqui, secun-
da, secunda.
q. 30. c. 5.
verem. de an.*

take end, though in it felfe it may; and some wayes is bounded; the first is included in the latter, but the latter chiefly here entended; and therefore the point arises to be this: *Gods mercy (chiefly to his Church) is an endlesse Mercy*, it knowes no end, receives no interruption. Reasons hereof from the Word, are these, (for as touching testimonie this Psalme shall be our securitie) first, from *Gods nature, Hee is good. Mercy pleases him.* First, it is no trouble for him to exercise Mercy: Secondly, it is his delight; we are never weary of receiving, therefore He cannot be of giving; for as it is a more blessed thing to give than to receive; so God takes more content in the one than we in the other.

Secondly, from *his unchangeable word and Coven-
tant, Thus saith the Lord*, though the Mountaines should remove, &c. and though my Covenant with the Heavens should faile, yet not this, *Efa. 54.*

Thirdly, *From our need;* Every Creature is compounded of *Perfection* and *Imperfection*: the first is the ground, the second is the Object of Mercie; for the first, that which moves to Mercy, is *Propriety*; therefore we pittie man, because he is our owne flesh, therefore a Christian man, because we be in the bo-
die. We pity still our owne, and therefore God shewes mercy to us, because Hee hath an interest in us, and we be his owne: either as creatures, or chil-
dren, and so concurre with him in some degree of perfection. For the second, the Object of Mercy is not misery, unleſſe in (the Schoole-mans ſenſe, that is) a generall ſenſe, but deftſivenesse; for whatſoever hath not all things in, of, by it ſelffe, stands ever at the

the mercy of another ; and in these circumstances stands every Creature , he partly is and is not, and therefore needes, and therefore receives mercy from God, where he entendes its perpetuitie.

*As compounded
ex esse & non
esse.*

Now, is Gods mercy thus *Endeſſe*? Then (to say nothing of those uncouth Disputes , touching that Apocryphall invocation of Saints, as *Ecclesi* acknowledgeth it, touching excision & intercision of grace, the precedency of some Creatures above Christ, in point of Mercy, and other the like monsters of opinion and blasphemie) let us learne of the Church, to dwell upon the mercies of God; in some attributes we may be to busie , but here a man may let our himselfe without danger ; God offers more mercy to our eyes, than wee can see ; to our thoughts, than we can conceive ; and when we have done all, *He is Neh. 9.*
above all prayers : hereby our hearts will be wonne to God; power without mercy amazes , wisedome confounds, justice affrights , but mercy seene in all (as in this *Pſalme*) unites & melts, here is daily employment : for He lades us daily with blessings , and his mercies are *fresh every morning*; we provoke him, and *Lam. 3.*
 he is *patient* ; we put him to it, and he is *clement* ; we be emptie, and he is *bountifull* ; we be miserable, & he is *pittifull* ; good to our bodies, soules, estates, names, friends, Townes, Church, State, Court, Kingdome : Oh, let these Mercies soake into our hearts, till they draw forth teares , as they did from Bradford ; Let the house of Levi say, his Mercy endures for ever ; Let the house of Iudah say, his Mercy endures for ever ; Let the fields say, it is his Mercy that we be not all spoyled ; Let our Cities say, it is his Mercy that wee bee

*De uener. fatae
Horum.*

not all burnt; Let our *Churches* say, it is his mercie that we be not all ras'de; Yea, let this *Land* (of all Lands) say, it is his mercy that sword and fire and pestilence, and other miseries, doe not prey upon me, as upon my Sister-Kingdomes; *O Lord, who is a God like to thee?* thus to beare, thus to blesse; had not thy Mercies exceeded all limits, our sinnes ere this had funke us all; our *England* had beeene made a second *Sodom* and *Gomorrah*.

Vje 2.
Instruction 1.10
the Land in ge-
nerall.
Joel 2.
Iona. 3. &c.
Rqm. 2.

Is God ever mercifull? Then the Argument is ever good, *Turne to the Lord*, say the Prophets, *repent* saies the Apostle, this the use, that Mercy must bee put to, the better God hath beeene to us, the more we must bleede under his reproofes; *O my people, what have I done unto thee? or wherein have I grieved thee? testifie against me.* Surely, I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I have sent before thee, Moses, Aaron, and Miriam. *O my people, rememb're now what Balak King of Moab haddevised, and what Balaam the sonne of Beor answered him, from Shittim unto Gilgal, that yee may know the righteousnesse of the Lord,* saies God, *Mich. 6.3.--6.* He spake it once to *Judah*, now to *England*, *O my people, what is the matter that I cannot winne you? Wherein have I wronged your names that you teare mine? When did I grieve you that you grieve me? When was I hard to you, that you so hardly afford me one day in seven? What ayles you, what ayles you, that you will not be ruled by me? I would have you leave your sinnes, you will not; I would have you holy, happy, you will not; I would have a Covenant of Salt betwixt us, that I might never leave you, you wil not;*

not ; no words , no stroakes , no fights abroad , no love , no kindnesse , no patience at home can melt you .

O that yet, yet, yet, we, all we of this Churche, of this Iland , would meete the Lord with fasting and mourning , and make our peace with him , whilste peace is in our gates . Now what the whole Land in generall , that this Chamber in particular must doe , I will suppose your Government , your selfes present to be good , but what shall we say of many in the Cittie ? I must turne to Ezechiel 22. and speake that to our Ierusalem , which the Prophet there doth to his London . The citie sheddeth bloud in the midst of it , that ^{ref. 3.} her time may come , and maketh idols against her selfe to ^{ref. 4.} pollute her selfe . In thee have they despised father and mo^{ref. 7. &c.} ther : in the midst of thee have they oppressed the stranger : in thee they have vexed the fatherless & the widow . Thou hast despised mine holy things , and hast polluted my Sabbaths . In thee are they that carry tales to shed bloud : in thee are they that eat upon the mountains : in the midst of thee they commit abomination . In thee have they discovered their fathers shame : in thee have they taken gifts to shed bloud : thou hast taken usury & the increase , and thou hast defrauded thy neighbours by extortiōn : In thee thy Prophets have daubed with untempered morter : in thee thy people (generally) vexe , oppress , rob , and wrong one another . Thus the Prophet then : now I report my selfe to you , whether a Prophet may not still take up his words against this place , and if so , then heare what the Lord further addes , And I sought for a man ^{ref. 30.} among them , that shoulde make up the hedge , and stand in the gap before me for the Land , that I shoulde not destroy

it, but I found none. O unspeakable Patience and Mercy ! when they sought not God, God sought them, when the most were desperate, he sought for some few to stand in the breach, and a few should have ransomed multitudes. Now then (much honoured and beloved) are there any men amidst you? any that can weepe for the abominations of the place ? any that can pray ? any that can wrestle with heaven? Let these stand in the gappe ; Let these stand betweene the living and the dead with their Cenfes, Let them lie betwixt the Porch and the Altar, and say, O thou God of Mercies, spare our City, spare our houses, spare our Churches, spare our streetes, and be Mercifull to our sinnes for they are wondrous great.

3.
To each man in particular.
And what I say to all, I speake to every one now present, Turne : Oh thou that hast beeene an Idolater, a Swearer, an Adulterer, a Wanton, a Murtherer, &c. make this use of Gods patience and kindnes to thee, to wit, Repent.

O but my sinnes are many, yea, but his mercies are more; O but they are great, his mercies are greater; O but I am exceeding bad, how bad ? as *Manasses*? hee had mercy for him; as *Magdalen*? hee had mercy for her; as *Adam*? hee had mercie for him; O but it is now too late, all his mercy is spent; No, *His mercy endureth for ever*. Beloved, the Lord hath sent this day the chiefe of sinners to proclaime thus much in your eares, that never yet any perished for want of mercy in God; be it that thy sinnes be sinnes of darkenesse, sins of death, of bloud, of hell, yet if thou canst finde a heart to repent, God will finde in his heart to pardon: see thou thy sinnes, confess, bewaile,

waille, abhorre, forsake them, seeke thou the face of ^{These thing} God, lie at his foote, Call, Crie, *Lord be mercifull to me a sinner*: get his Sonne, his Image, and new ^{briefly; see more largely of repara-} obedience; and thy case is blessed, nay, if thou canst not thus repent, yet thirst, nay, if thou canst not thirst, yet mourne, nay, if thou canst not mourne, yet bee ^{M.Bradford.}
^{M.Dent.}
^{M.Perkins.}
^{M.Sack.}
^{M.Dyke.Cre.}
^{Mat.5.1} poore in spirit, and being so in truth, the blessing is thine, & the blood of Iesus Christ shall cleanse thee from all, all (I say againe) all thy sins.

Is God ever mercifull? then be ye mercifull, as is your heavenly Father: nay, he doth not only practise mercy, but also commands it, nay commends it, nay rewards it, nay plagues the neglect of it, even to utter destruction; your Elder brother Christ is also mercifull, and interprets every kindnesse done to his, done to himselfe; besides, Mercie graces Religion, glads the Church, filleth her mouth with Gods praises, stops the mouth of all adversaries, yea, mercy preserves the afflicted, and refresheth the bowels; for strangers, it winnes upon them in point of Religion; for thy selfe, it comforts thy soule as an evidence of thy truth, easeth thy bodie, being a lighter burden than what else will oppresse, (fiercenesse and cructie) crownes thy name, being that grace that exempts from persecution, and is most attractive, improves thine estate, sanctifieth thy present portion to thy selfe, and settles the remainder upon thy posterity; armes thee against sicknesse and death, *Psal.41.8. o.* against oblivion in the grave, *Abd.9. v.39.* against judgement at the resurrection, *James 2.v.13. Mat. b.25.* so that if we eyther respect our Father, God, or our Saviour, Christ, or our Mother, the Church, or our brethren,

3.
Here, W. Ry.
Mat.5.1

*Opr. de opa.
& clemens.*

Chri-

Christiaus, or our observers, Enemies, or our owne selves and soules, here or hereafter, we must be mercifull,

- Now.*
P. Tollet. de 7.
pecc. Menc. c. 28.
& alios.
2. If you aske mee, how this mercy must bee exercised? I must (in this haste) referre Schollers to the Capists, and the rest of you to other Authors, for a fuller answer, the summe is this: Mercy must have first, *a good roote, Faith in God, Love to God and man: Secondly, a good end, Gods glory, in mans good and our thankes, not merit, not satisfaction, not imprestation, as they. Thirdly, a good rule, the Word must order us, both for persons and things, for persons, we must begin with God, &c, with the Macedonians, give our selves to him,* *2. Cor. 8. v. 5.* that done, wee must proceede to the Common State, then to those next, that touch us neerest in the strongest tyes; and so passe on, till (like good stomackes) we have dealt something to the most removed members. *For things, respect must be had to the Soule first, then to the Name, then to the Bodie, then to the Estate: Fourthly, our Almes must be good, for the matter of it, first, in it selfe, being wholesome, and our owne, next, for the receiver, being fited to his needs, (for the purpose) comfort, if tempted, counsell, if distractred, succour, if oppressed, clothes, if naked, eyther worke or a whip, if idle.*
 3. *Would you know (in the third place) what mercy you must shew? I answer, such a mercy as God shewes, first, *universal mercy to mens soules, bodies, estates, and (that which the world is little acquainted with) specially towards Rulers, mercy to mens Names.**
 4. *What.*
 1. *Sa.*

Secondly, Everlasting mercy, the righteous (faith David) is ever giving, lending, &c. Alasse, Mercy breakes now as fast as trading, faire houses be shut in, Mercy is runne the Country, and is like to perish, for it will hardly live without a house; where a poore house is kept, there is something for Mercie to feede and worke upon, some raggs, some scraps, some fewell, something; but when (Midas-like) all wee touch is gold, our bread gold, our fewell gold, all turned into the penny, I meane so, that we cannot give, till we have past through three or foure Lockes, and seene and felt our almes, then certainly we shall part with it most unwillingly. The house-keeper (if hee want not an heart) hath opportunities more than any, for the exercising of mercy; be not yee weary of this well doing: the World (I know) is importunate in Comparisons, and impudent in pressures upon the free hearted, but doe you your duties, and feare not Swine that are well neither full nor fasting.

Now as House-keepers, so others in their places must bee ever mercifull; all ever receive mercy, let all ever shew; all have opportunities, let all apprehend them; *the poore* (faith our blessed Saviour) are ever with you, if ever, now. Mercy needs not ride abroad to seeke worke in these dayes, step but into thy Neighbours house, and thou shalt finde poverty in the Chimney, in the Cupboard, leannessse sitting on the Cheeke, and cleaving to the ribbs of old and yongue. O but we have not for them. Why, where's the want? your houses bee as trim as ever, your Children as fine, your Tables as full,

your wastfulnesse as much as ever, and can you be ever neat , nay ever prodigall, and not ever mercifull ? Whats become of Religion now ? Is all turned into words , as once in Saint James his time ? Time was when Christians would sell their plate and Chalices, their Roabes and Iewels, their Lands and possessions, to relieve the Churches necessity, and shall not we part with superfluities ? tell mee
P. Chrys ad pop. Antioch. bo 34. 1.loh 3.17.
 (you that reade Saint John) how you satisfie his question , and your owne Consciences ? If any man hath this worlds goods, and sees his Brother want, &c. how dwells the loue of God in him ? Will you say, wee have not this Worlds goods. Then dissemble not, now yee stand in a crosse
2.Sam 24.13. point to good Araunah : hee spent like a Subject, gave like a King ; you build farte , goe like Princes , and will you give like Bankrupts ? Nay your Tavernes, your Feastes, and Playes, will rise up against you : you have meanes to feast the Rich, and doe not you remember Christs Caveat, *Mercy before kindnesse*? Nay, *Mercy before sacrifice*? You have a pinte of wine for any Friend, and what? not a penny for Christ? you can finde a Tester for some game, some shewe, some stage-Play, and what? nothing for Mercy ? Or will you say we see no neede ? Why, what else can you see ? Men want stocke, want bread, want worke, want money, (and when that is deare, nothing is cheape) and is not here neede ? but there is no extreamtie ? Woe is mee, there be many at her stay, I have a little meale and oyle in a cruyce, I will bake, eate, die, they are now sinking, sinking, if you come not quickly to their succour, they are lost

For other obiections against
mercy, see them
excellently an-
swered by Salo-
mon. Eccl. 1.1.
And by Basil.
hom. de Drusis.
&c. Because I
cannot stay.
1.Reg.17.1.1.

lost, is not this an extreamitie? But where be meanes? finde you hearts, I will finde meanes.

First, *the Backe* may lend you something, your golden hands and fingers might cloath some, and bee never the colder, your great Ruffes might feede others, and be never the unhandsomer, the Groves and Grounds upon your backes (as *Tertullian* speaks) might lodge others, and yet sit never the worse upon your owne and childrens backs.

*De habit. mul.
& li. de cult.
Fam.
Altis & sylva
C. c.*

Secondly, *the Belly* might spare you something with advantage to your health and strength, one meale saved in a weeke, one dish at a meale, one cup of wine, one pipe of Tobacco in a day would come to something in the yeare. I quake to thinke what Christians we be, some surfer, some starve, and all at once; rather than we will not pine the poore, wee will cramme and choake our selves.

2.

Thirdly, *our Houses* might lend us something, for howsoever (with men of old) we feede, as if wee would die presently, yet wee build as if wee would live for ever: It is a world to see how curious we be in futing every Room, whilst the members of Christ goe not like one Fathers children, nay it is not necessary they should be all in a Suite, onely if Christ may be heard, he that hath two coates, should give one to the naked.

3.

Fourthly, *borrow of our enemy Sinne*, and here if you will not hold, I know not what to say, but that the Heathen faith, *Hee is a bad Physitian that despaires of his cure*, wee have money for braules, for bribes, for the feeding of pride, revenge, ambition, lust, and shall we feed foes, and starve friends?

4.

Genec.

These this.

let me speake it once for all, Had we as much zeale
 to mercy, as to siane, to men, as to birds and mon-
 kies, to Christians and Preachers, as to Claw-backs,
 Iesters, Fidlers, Fooles, we would finde meanes to
 relieve them. Meanes for the present; but how
 shall our owne doe hereafter? Why, is not mercy
 as sure a graine as vanitie? Is God like to breake
 faith not hce, *Hee that gives to the poore, lends to the
 Lord, and he will pay him?* I have nothing to spare:
 Thou hast for thy friends, for Gods enemies, Pride,
 Vanitie; if none for Christ, receive thy doome;
*Hee that stops his eare at the cry of the Poore, himselfe
 shall cry and not be heard.* O the time shall come, when
 he shall toss and tumble, roare and bellow, Lord
 have mercy on mee, O Lord, O Lord helpe mee;
 but the Lord will answer him, as hee did his bro-
 ther with meere silence *Judgement without mercy, to
 him that shewed no mercy, Depart from mee yee cursed.*
 You had meate, drinke, cloath, house-roome, for
 sinfull men, horses, doggs, catts, none for mee. But
 the poore bee as fine as my selfe? I pray thee, bee
 said with reason; if others be not fit to receive, thou
 art not tyed to give; If thou bee fit to give, and
 they to receive, dispute no longer, rather heare the
 Apostle, *Put on the bowels of mercy: and to that end;*
 take his directions, first, slay unmortified lusts, next,
 steepe thy thoughts *in the Mercies of God,* and they
 will dye thine, as the dye-fat doth the cloath;
 that done, be rich in faith and good workes; first,
 in the *Inward Acts* of mercy, pity the afflicted,
 bleede with them, mourne with them, thirst their
 good, cast their good. Secondly, *In outward acts*
 of

*Pro. 21. 13.
James 2. 13.**Mar. 2. 5.**Col. 3. 12. v. 5.
Meanes to get
mercie.*

1.

2.

3.

Eph. 4. 18. 19.

of mercy, goe to them, sit with them, pray for them, lend them speake for them now to God, now to man, give them, forgive them, and if all thy ability amount but to one cup of cold water, it shall bee accepted, rewarded.

Lastly, God is ever mercifull ; let us then leave the labouring Church, after our most earnest requests and deepest humiliations for her, in his ever-lasting armes, as Moses speakes. Lets (secondly) be invited to recommend our Israell to him whose mercy hath hitherto prevented us, and ever will

prefervre us if wee constantly cleave and flye unto him, and let every one (to make an end) that is capable of mercy,

being Fatherlesse, that hath obtained mercy,

being Penitent, thirdly, that loves mercy,

being Mercifull, stay himselfe here : *The Mercy of God endurath for ever* : my strength may faile, my estate may, my friends may, my outward comforts,

my inward feelings may, but the mercies of God never faile ; all miseries have an end, Gods Mercy

(which is my both mercy and merit) is endlessse, is boundlesse : It endures for ever, yea for ever, and ever, and againe, saith the Prophet, for ever, and a-

gaine and againe, for ever beyond all times, all things, all mens mercies, all mens miseries :

you must end, and I must now, but I must end as my Prophet doth, Praise

ye the God of Heaven : *For*

*his Mercy endures
for ever.*

FINIS.

Mat.10.

4.

Deut.33:27.

Notes to know
that Gods speci-
all mercy is over
us.

1.

2.

Hos.14:3.





Postscript.



Hereas some question
hath beene made of the
truth of this Coppy, in re-
gard of its briefnesse, un-
derstand (Reader) that
indeede I penned a larger
discourse; but upon the advise of the Pbyssitian
(in whose hands I then was) I abridg'd it, as here
thou findest it in this second Edition, which in
substance containes no more, than what was before
published, onely some few lines (then omitted) are
now supplied, some notes for light somenesse in the
Margent added out of my owne Coppy, and the e-
scapes in Printing corrected. Vale.
